

this day? our welMaTCtired sacrifice to
the gods, for
their food.

3. I InToke the "beloved NABASAJTSA,*
the sweet-
tongnedj the offerer of oblations, to this
sacrifice.

4. AGNI₂ (who art) ILITA,* bring hither
the gods?
in an easy-moving chariot; for thou art the
nworker
instituted by men.

'5. Strew, learned priests, the sacred
grass,⁰ well
bound together (in bundles), and
sprinkled with
clarified butter₃ the semblance of
ambrosia.

6. Let the bright doors/ the
augmenters of sacri-
fice, (hitherto) unentered, be set open;
for, certainly₅
to-day is the sacrifice to be made.

xxv. 7. I invoke the lovely night and
dawn⁶ to sit
upon the sacred grass, at this our
sacrifice*

(to/nil) or fuel. *Napdt* occurs, in the *Nighan&i*, as a
synonym of
tan&ya, son or offspring; but, in this compound, the
second member
Is considered to be either *ad*, who eats, or *pa*, who
preserves,—the
latter, with *na* prefixed, *nap at*, who does not
preserve, who destroys.

^a *Narasansa*, him whom men (*nardh*] praise
(*sansanti*).

^b *flita*, the worshipped; from *zZ*₂ to adore, to
praise.

^c *BarMs* is said, here, to be an appellative also of
Agni. The

double meaning pervades the concluding phrase,
wherein (in which
grass, or in which *Agni*[^]] is the appearance of
ambrosia, *amrita*-

darsanam; amrita Implying either the clarified
butter sprinkled
on the grass, or the immortal *Agni*.
Amritasamanasya, gliritasya.
or *maranardhitasaya, * larhimdma'ka-&ydgneh.*

^d The doors of the chamber in which the oblation
is offered;
said to be personifications of *Agni*:
*Agnivisheshamurtayah**

^e According to the ordinary Import of *nakta* and
ushas. But
they, according to the Scholiast, denote, in this
place, two forms of
fire, presiding over those seasons,